The Phy-

lyke of the soule, wherin thou shalt finde many Godly emplastures & confortable salues agaynst al spirituall diseases, very necessary to be red of the true christians in these last and perilous dayes.

Set forth by Thomas Becon.

Math. xi.

Come vnto me all ye that are lyken dysseased, and I shal release you of your paynes.

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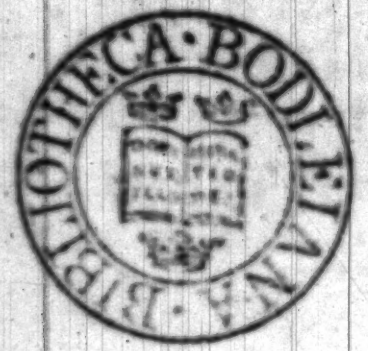
Benedic Anema mea Domino.

Arch Bodl. A. I. 61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The diseases wher wͥ our bodyes are troubled, & ẏ death which oure bodyes i lyke maner must of necessite suffer, do very greatelye vexe & disquiete oure mindes, yea and that with no smal feare and trembling: insomuche ẏ many tymes, euen at the namige of thē/or whē any menciō of them is made at all, we shake and tremble for feare. Certes, the nature of mā, whych had rather not to be, thē to be euel at ease or dysquyeted, when these euylles are at hand, can noue otherwise, then waxe pale and be sorowful, but yet can ther not chaūce to man a more fearse or more horrible, or cruel misfortune, thē ẏ dysease of ẏ soule & ẏ death of ẏ saine.

But

But for asmuche as euery man dothe
dreade and fle with all haste possyble
the punishementes, troubles dysea-
ses, sicknesses, and thys death of the
body: herely we oughtmuche more to
auoyd and eschue the causes of these
euelles: I meane, sinne and vngodli-
nes, and to feare the heauy displea-
sure of God whych throw oure innu
merable offences we prouoke so ma
ny tymes agaynst vs. When we be
diseased in our body, we runne streght
wayes vnto a Physycian, wee spare
no cost in thys behalfe. Nothyng is
to deare for the health of our lyfe.
We lashe out oure monie plenteous
ly in buynge remedyes & salues, that
thys earthly vessel and sheal, which
notwithstanding, shal shortlye after
decaye, may be recouered and amen-
ded. Why do we not lykewyse wyth
as muche study and care, couete and
seeke after remedyes against the dis
eases

eases of the Soule-seinges they bee
muche more greuous, and beyond al
measure more perylous.
Wbat should it profyt a man, yf he
had all the riches of the world, lyued
an whole thousand yeares, and en-
joyed also al the most denty and fine
pleasures of thys lyfe, and were
troubled wyth no paynes of sykness
dysease or any other myserye, yf yet
for al ỹ hys soulin the meane seas son
were infecte wyth the dãpnable wyc-
kedness and poyson of synne, and be
inge oppressed with the tyranny of sa
thã had the displeasure of God, & af-
ter the departure of thys lyfe be dãp
ned for euer: therfore Christ mon- Wath. xx
sheth vs saiyng, watch, for ye know
not the daye nor the houre, whan the
Sonne of Man wyll come. And
because we shoulde not follow lyght
Tryfelynge and Vyle thynges: and
despyse thynges whyche are muche
better

better ⁊ very profitable he sheweth
the most nigh, certen and suer waye
to cōe vnto true felicitee. welth ioye
Math. vi. or pleasure, whē he saieth: seeke first
the kingdome of god, and ẏ ryght-
teousnes of it, ād al thinges shal be
cast to you.
We take thought ⁊ turmoyle oure
selues daye and nyghte to gett vs
a liuing, ⁊ to make suer our ritches
and suche other vayne and transy-
tory thinges, whiche lytyl helpe vs
yea, whiche many tymes also are ẏ
cause of most greuous miseries, and
horrible sines: but in sekyng ād pro
uidig for heuenly goodes: how slug
gysh are we: how negligēt: how vn
circūspect: how dastardelyke what
more horryble blindnes ād madnes
can ther be/ I beseche you: whyl we
lyue wealthly ⁊ make frolycke chere
we neuer remember the lyfe that is
to come, nor yet the deathe that we
shall

shal dye. But whā we be lick & redy
to dye, and whā we should go to ȳ
battel and fight valiauntly, then at
the last we begynne to thinke of get
tyng armours and wepons against
Satan and of amendyng our life.
Thes thinges shewe uidētly, ȳ we be
very weake and slender in fayth, &
but a litel exercised in the christen
warefare. God haue marcy on vs.
AMEN. And although it be
so ȳ euery age is apt to repent ād a-
mēd & ȳ no repentaunce is to late so
that it be done before the departure
of this lyfe, yet I counsel & monysh
al men euen from the verye harte, ȳ
no man do prolonge and differ the
act of repentance vnto this last ād
most bytter agony. For they also do
very hardly stonde and remayne,
which al the tyme of ther lyfe, enioy
yng prosperous healthe, haue enar-
med ād Prepared theym selues vn-

to

to this howr of departure, and yet defend them selfes with great labor and Busynes from the Assaultes, craftes, gulles ād subtelties of that most cruel and crafti enemy. What shal become than of them, whiche without al feare of God haue ledde a stinckyng, dissolut ād vnthryfty lyfe, yea and that wythout any repentaunce? how, I pray you shall they striue? how shal they resyste?

But seynge ther is in euery place a gret multytude of men, for asmuche as the ministers of ỹ Gospell are not alwaye in presence, neither can they geue ther dyligence to al menne at al tymes: I being greately desyrous to help al menne, haue wrytten this maner, way, & forme of consortyng, orderyng ād monyshing ỹ sycke, gathered out of gods word especyally for them, whiche as yet are rude and not perfectly instructed wythe the sentences of the holy

scripture

Scripture vnto ſuche chaunces, ꝙ they either redyng thes thinges or hearyng thes thinges redde before them, maye conceaue hope and ſure and true comforte, that they diſpayre not and perysshe in that moſt bytter agony and conflicte of deathe.

A man therfore lyyng on his bedde thorowe the greuous diſeaſe wherwyth he is vexed, and beyng in ieoperdye of his lyfe, is aſſayled and ouerwhelmed with dyuers and greuous temtacions, wherwith he muſt fyght valeauntly. But aboue all, this is the moſt bytter and moſt greuous tentacyon / whan ꝑ moſte heauy, diſpleaſaunt & lotheſo Image of deathe is preſent before owre eyes, and whan we ſee or conſyder the moſt cherful lyght of this lyfe, & al ower kynneſfolkes or frendes, howe we muſte forſake theym and go awaye from theym, yea, and not

only

onelye them, but al other thynges in this worlde, which be most dere ād pleasaunt to us. Besydes this the synnes also which we haue cōmitted agaīst ẏ wil of god & his cōmaūdement, cōe streight wayes in to our minde, & brasting in w̄ gret vyolēce, are renewed & waxe fresh, and seme manymo, yea & more heynous & abominable, thē they euer appered before & do by thys meanes tormēt, vexe trouble & disquiet the conscience wōderfully. For after ẏ consideratyō of the thīges a fore sayd, death, ẏ iudgmēt of god hel, dāpnaciō, feare & tremblīg, cōflockīg together as it wer a swarm of bees, and vexe our olde man w̄ most violent & troublous stormes of most greuous sorowes & feares and w̄ most sharp and bitter engynes of sorow & heuynes they shake and assayle our breastes.

In thes agonies except our breast
be strengthened and made sure w
greate and constãt faith, it shalbe
leopardy, lest we beig made wery &
dashed out of coũtenaũce thorow
thes greuous and myghty tẽtacy-
ons/do fall vnto desperacyõ. For
those thiges whych com vnto our
remẽbraũce when we be sicke, seme
vnto vs most horryble and moste
haynous, yea and that for none o-
ther cause, than that oure fayth is
weake and slẽder, and not as yet
growen vnto such perfection, that
trustigõ gods word, is able to lay
hande on those exceadig and iesty-
mable treasures and ryches of the
sonnes of god. I meane/rempssyõ
of al our sinnes thorow christ, the
resurrectiõ of our flesh, ỹ felouship
of al ỹ elect, so gretely to be desired
& lõged for: to conclude, euerlastig
life, and ỹ al these thiges are freely

gyuen

geuē vs i christ & for christes sake. In these articles of our faith should we exercyse our selues dayly & after that we haue dyligently weied thē & earnestly pondred them, repose thē i our minde. We ought also often tymes to come vnto the cōmuniō ād that holy table of the Lord, yet so ẏ we fyrste proue and Examine oure selues dyligētly, lest we vnreuerētly handle so holy a thing: ād though it be cōueniēt at al other tymes to eate ẏ supper of ẏ lord, for our cōfort: yet is it now moste necessarye & we haue in the tyme of our sykenes an vrgēt cause to do it. Truly, it is a pytyfull thing and a thinge worthy to be lamented/that now many yeres thys sacrament of the body and bloud of Jesus Christ hath ben both vnworthely ād vnreuerntly handled, yea of very many most extremely despited How horrible and haynous a synne

thys

this is, the plages wherwith we be punished now adayes do abūdātly testify: and S. Paule spake of it before. 1 Cor. xi. God haue mercy on vs and lightē the eies of our mind that we leauing so ā vnsemely & horrible errour, may ones repent and amend. We shal therfor oftē times come vn to this table with high study of godlynes and deuocyō, that our mindes beyng recreated, chered & cōforted wt that heuēly meate of ỹ soule, faith & charite maie be encreased and made strōg in vs. Moreouer we ought al waie dilygentlye to remēbre all the articles of our catholyke faith, but in the agonies of death foure are nexest of al, with greate diligence to be weied & pōdred of vs, ỹ is to saye, ỹ articles of ỹ church or congregatiō of sayntes, of remyssyon of sines by christes bloud, of the resurrectiō of ỹ flesh, and of euerlasting lyfe.

Fyrst

Fyrst/ as death is the payne of sine, so lykewyse are diseases many tymes sent vs of God for oure synnes, as it is manyfest in dyuers places of the scrypture. we ar punyshed also oftentymes to proue and try oure fayth/ for then is it perceaued, how derely we loue god, how greatly we trust vnto hym, whē we be oppressed & troubled wyth any heauy crosse. Therfor loke ẏ here before al thynges, thou turnest al thyne hert al thy mynd/ and al thy sences vnto God, ād that thou doest truly repēt and that thou doest lament and confesse thy synnes before God, for the whych al we haue deserued, euen ẏ most rightuous wrath of God and most greuous payne. Notwithstaudyng, the most plēteous comfort or absolucion, as they cal it, or remyssion of synnes, whych chryst ordeined in the church, thou shal require of ẏ

Joan. v, Psa vxxxviii Deu. xx viii .ii, Re, xxiiii.

Gospell

Gospel of John. Thys exceadynge greate treasure is dayly opened ād offredto thee. Take ye, saith Christ the holy goost. Whose sinnes ye forgeue, ar forgeuen them, and whose synnes ye retayne, are retayned. Note, after that we haue prayed ād obteyned the forgeuenes of synnes, wythout doubte the payne & disease & the trouble that is layd vpon vs, shall ceasse and leaue vs, orels accordyng to the syngular good wyll of God, it shall turne vnto the saluacyon of the diseased. For beleue this for an vndoubted trueth, that theyr payne or crosse (seme it neuer so greuous a yoke ād burthē to the flesh) is a very fatherly rodde or chastisement, wherwith God calleth thee, being hys sonne vnto hym, and withdrawethe and allureth thee alwayes from synninge. Certes, God loueth vs most tenderly. He fauoureth vs, Jon. 14.

euen from the very harte, & he doth all thynges for thys purpose, euen that he maye amende vs and do vs good. For whome he loueth, he correcteth ād chasteneth and scourgeth hym in thys vale, that he maye not be tormented after thys lyfe wyth ȳ euerlasting punishement of hel fire. Neyther shalt thou doubt, but most certenly persuade thy self, that God is thy most louyng father, and not entierly desyreth thee, although he pretendeth neuer so greatly to be ā gry wyth thee. Thys is not ȳ anger of a Tiraunt, nor of a butcher, but of a father that most derely louethe vs, which would not that we should be destroyed, but that we should correcte our maners, amēd and obteine health and Saluacion. Thys is as sure as God is in heauen, if we had fayth to beleue it. Therfore fyrst of al, aske forgeuenes & remission of all

thy

thy synnes, But in Christis name: But wyth an harte that truly repenteth/ that thou mayst be at a poynt with God, ād that thou mayst haue hym good, fauourable and mercyful to thee. After ÿ also mayst ÿ desire god, that he wil deliuer thee frō the affliccion ā disease/ that is layd vpon thee. So teacheth vs Jesus ÿ Sonne of Sirach. Sonne, saith he despyse not thy selfe in thy sykenes Eccl:xxxviii
But praye vnto the Lorde and he shal heale thee. So praieth Dauid lykewyse: remember not our old wic Psal, lxxix.
kednesses: but let thy mercies soone ouertake vs. helpe vs O God ower Sauiour O ÿ lord god of powers turne vs. how long wil thou be angry? Shew vs thy countenaūce, & we shall be safe. First he desireth remissiō of sinnes, ÿ he maie be iustyfied by ÿ grace of god: afterward he praieth god, to turne awy his wrath And whē ÿ praiest to be deliuered ā

eased of the crosse whiche do vnder
thee, thou shalt alway adde this vn
to it: let thy most holye & good wyll
be don. O heuenly father, for we
shal not better prouide for oure sel-
fes thē that moste trusty father wyl
do which is of infinyte power, & yso
& vnmesurable goodnes, which i no
place turneth away his eyes frō vs
which taketh great care for vs, whi
che hathe the heares of ower heade
numbred, which maketh alyue, quic
keneth, norisheth, coueredthe, cheris
heth, saueth and defendeth al thin-
ges which aforeseeth ād prouideth
for al thinges moch more & better,
then the creatures can wysh.

There are thre thynges, whych
in the agony of deathe do most gre
uously dysquiet vs ād trouble our
myndes with greate feare that is to
saye Synne, Death hel or Damp
natiō. Synne

The synnes wherin we haue vn
thri

thyrtely and wyckedly spent oure lyfe, wherwithe also we haue moste greuously offended both God and our neighbour, when we remember them lyeng vpon our bed sycke, we are stricken with a wonderful feare and sorowe as Paule sayth, indignacion & wrath, affliction, & grefe of mynde, is against euery soule of man that doth euell. Rom. ii.

Death.

Oure olde man and flesh are verye loth to dye. Therfor when death is at hand, the hart of man is troubled disquieted, & in a maner ouerthrowen wyth such sorowes & thought takyuge, as no tunge can expresse. If or fearfull nature, and our natural man feareth beyond al measure lest ỹ whē he is ones dead & layd in hys graue, he should neuer returne and lyue agayne: yea he thyncketh that he is past all hope and cōforte.

Hell and dampnacion.

When these thinges come into his mynd, mā is streight wayes afraid lest he should vtterly be cast awaie from ẏ face of god, and seeth none other thing then euerlasting death. Here ought he to be on a good confort: here ought he to take hart vnto him, that by no meanes he be faint herted and so fal into desperacion. O most merciful god, O most fauorable father, graunte I besech thee and helpe, that while we are yet in good health ād lusty, we maie lerne to feare thee, we maye regarde and loue thy worde, we maie set thee alwaye before vs to be that scope and pricke, whervnto we maie direct al our dedes/ ⁊ that we always remēbrig thys most bitter agony ād greuous cōflicte, maye arme and make our selues strong against it, that we geuing our selues to godlynes and to the true feare of thee, maye appointe all that euer we do vnto thy

A godly prayer

glory

glory, and enioye euerlastinge lyke.

AMEN

When thy synnes do disquyet & trouble thy conscience, thē cal to remembraunce, that the Sonne of God came doune from heauen into this woꝛld, and that he being made man layed vpon him al thy synnes & the synnes of al the woꝛlde: and ȳ foꝛ thē he willyngly suffered death on the crosse, and made sattisfaction foꝛ theim all, yea and foꝛ our sakes sustained most greuous paynes, to bring vs out of deth. This most pꝛecious bloud of Chꝛist was shed also foꝛ thy saluacion. Of this death also artꝫ partaker if ȳ dost beleue ȳ chꝛist dyed as wel foꝛ thee as foꝛ Peter & Paule. Neither oughtest ȳ to doubte, but ȳ he dyed as wel foꝛ thy sake, as foꝛ Paules. Foꝛ ȳ arte baptised into ȳ death of chꝛist. This ought to cōfoꝛt the: this ought to lift vpꝛ stablish thy mind. Foꝛ seyng ȳ

art

Baptisme Rom. vi.

art baptised into ỹ death of christ, the death of christ shal bring thee help & saluatiõ, by ỹ death of christ ỹ shalt dye to synne, by ỹ deathe of christe ỹ shalt receaue perfect & ful remissiõ of al thy sines: to cõclude by ỹ deth of Christ ỹ shalt rise againe into a new & euerlastig lyfe. For baptisme is a bargain couenaunte & signe of gods grace & fauour in which ỹ art reconciled to god, ỹ throw it ỹ mayst haue a mery & quyett cõscience for ỹ remissiõ of thy sinnes thorowe ỹ

The supper of the lorde.

resurrectiõ of christ. Christ also speketh vnto thee wout doubt i the institutiõ of his supper, wher he pro-

Matth. xxvi.

fesseth & euidẽtly declareth, that his bloud was shed for the remissiõ of sinnes. Now therfore, although ỹ hast lyued a lyfe neuer so sinful and vnpure yet is ther no cause ỹ ỹ shuldest despere, but rather ỹ wout any tarlaũce ỹ shuldest wout ceasing cal vpõ the name of ỹ lord ỹ ỹ maiest be

saued

saued, & pray after this maner.
O moost mercyfull God, O father of all mercye the father of our Lord Jesus Chryst, be mercyfull to me a synner, haue pytie on me, ād quickly helpe me poore wretche for the most bytter, but yet the most precious passion and death of Jesus Chryst thy ouelye begotten sonne, and our only redemer and sauioure. A M E N.

Rom. 2 A prayer

Entre not into iudgemente wyth thy seruaunte, O Lord. Handle me not accordynge to my desertes and Merites, neyther rewarde me after mine iniquitie, but for thyne infinite and vnmeasurable bountie and exceding great mercy, receaue me. I my serable & weake creature am in thy hande/ I am thy boundseruaunt ād thy debtour. O most gentle god, O moste fauourable father, forsake me not, cast me not away pore wretch ẏ I am. I am thine w̄ al ẏ euer I cā make. No man is able to cōfort me,

no

no man is able to delluer me, no mā is able to helpe me, but thou alone. Thou arte the true helpet in aduersitie, thou arte the moost sure & present cōforte in all necessitie, ꝯ alone arte oure helpe, our bulwoꝛcke, oure foꝛtresse and our moost mightie and strongly defenced towze. Thou, O God, art oure refuge, thou art oure strenght, ꝯ art our helpet in all our tribulacions. In thee, O Lozde, do I truste let me not be confounded. Let me neuer be put to shame, let me not be disceaued of my hope, but pze serue me foꝛ thyne owne ryghtuousnes sake. Bow downe thine eare vnto me, make haste to delyuer me. Be my defender, O God, and my strong holde that thou mayest saue me. Foꝛ ꝯ art my strenigth & my refuge, yea ꝯ art my God, ād my destenyes are in thy handes. Lyghtē thy coūtenaūce vpon thy seruaunte, saue me foꝛ thy mercyes sake, O Lozde. A.c.

Finis